113, 773 RY3 Kamchadal RY3

(For complete translated texts of Kamchadal myths see 1: Jochelson, RY4 Koryak, category 116, pp. 327-340.)

113, 13 Kamchadal RY3

/For data on the physical geography, geology, climate, flora, fauna and soil of Kamchatka, see 58: Berg, Rl Soviet Union, cat. 116, pp. 335-344. --Analyst/

[For information pertaining to the Kamchadal language, see 22: Matthews, R1 Soviet Union, category 116; p. 7.]

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PREFACE

121 In 1925 the Carnegie Institution of Washington published my report, *Archæological Investigations in the Aleutian Islands*. The present work deals with the archæological investigations in Kamchatka, based on fieldwork conducted by the author in 1910–1911 at the expense of the late F. P. Riabooshinsky, Moscow banker, and under the auspices of the Imperial Russian Geographical Society. Both works form a part of the results of the author's studies as a leader of the Ethnological Division of the so-called Kamchatka Expedition, and may be regarded as publications, in English, of the Russian expedition. The reasons for the study of the Aleutian Islands by the Ethnological Division of the Kamchatka Expedition are given in my work *Archæological Investigations in the Aleutian Islands* (page 2).

113 The leaders and members of the other divisions of the expedition, who worked in Kamchatka only, are still working out their material. The following publications have appeared in Russian. Professor P. J. Schmidt, member of the Russian Academy of Sciences and leader of the Zoological Division, published the first volume of *The Zoology of Kamchatka*, Moscow, 1916 (1–432 pages, 4°). Professor V. L. Komarov, member of the Russian Academy of Sciences and leader of the Botanical Division, published the first volume of *The Vegetation of Kamchatka*, Moscow, 1912 (1–458 pages, 4°). Dr. V. A. Vlasov, the chief of the Meteorological Bureau of Moscow and leader of the Meteorological Division, published Volume I, Part 1, *The Climate of Kamchatka;* Part 2, *Kamchatka's Waters*, Moscow, 1916 (I–VII, 1–370 pages, 4°).

The above Russian publications of the Kamchatka Expedition were not written by the division leaders alone, but there are also contributions by their assistants, fifteen in number, specialists in different branches of zoology, botany, geology and meteorology.

The leader of the Geological Division, the mining engineer and member of the Geological Survey of Petrograd, S. A. Konradi, has published only a brief account of his investigations of the Kamchatka volcanoes. After the revolution of October 1917 in Russia he proceeded to Prague, Czechoslovakia, where he now lives.

113 128 The following material of the writer has not yet been published: grammars on the Aleutian and Kamchadal languages, and material on the folklore, history, anthropology, ethnology and sociology of the Aleut and Kamchadal. A handbook by the writer on the anthropology and ethnology of the peoples of Asiatic Russia and adjacent countries is now in print by the American Museum of Natural History in New York, and a volume on the Yakut people of Siberia (prehistory,

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113 128 history, anthropology, language, folklore, ethnology and sociology) is now in preparation for the publications of the American Museum.

The specimens described in this book are on exhibition in the Central Museum for Ethnography (former Count Rumiantzev's Museum) in Moscow.

128 Acknowledgment is made to Professor B. M. Sokolov, the Director of the Central Museum for Ethnography in Moscow, and his assistant, Dr. B. S. Shukov, who supervised the work of illustrations; to the mineralogist, Professor A. G. Titov of the Moscow University, who determined the stone material for implements and weapons; to the scientific collaborator of the Central Museum, Madame E. I. Goryunova, and the artist, Mr. Gutentag, who made drawings from specimens of the Kamchatka collection; to the photographer of the Central Museum, Mr. P. N. Bashirov, for the photographs taken of specimens in the Central Museum.

Mr. N. N. Krijanovsky of the staff of the American Geographical Society in New York made drawings of the map showing the distribution of the palæolithic, neolithic, bronze and iron stations in Northern Asia and the map of Kamchatka Peninsula.

Mrs. Jochelson, as a member of the Ethnological Division of the Kamchatka Expedition, assisted me in excavating ancient Kamchadal village sites and in taking photographs during our fieldwork. As a Doctor of Medicine she made herself useful by treating the numerous Kamchadal patients.

Finally the author is under obligation to the American Museum of Natural History in New York for assistance in clerical work and for putting at his disposal office room while writing this report.

WALDEMAR JOCHELSON.

American Museum of Natural History,
New York, March 27, 1928.

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with them, and since they moved back and forth between the mainland and the nearest island, and, on the other hand, the Ainu, too -- who, as Steller says, roam about on the sea as the Tartars do on land -- repeatedly came to Kamchatka, a mixed people made up of Italmen and Ainu was formed on the entire southern part of the peninsula and showed many differences in outward appearance and in language from the Kamchadal living farther north (5). It is therefore not surprising that in the be-

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5. Steller, op. cit., pp. 7, 23; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, p. 4.

ginning the Russians took the inhabitants of southern Kamchatka for the same people as those inhabiting the islands, the Ainu, and designated them, like the latter, with the name "Kuriles" (6).

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6. Hence the contradiction between the earlier assertions by Müller in his article, "Geographie und Verfassung von Kamtschatka aus verschiedenen schriftl. und mündl. Nachrichten gesammlet zu Jakuzk, 1737 /Geography and Organization of Kamchatka from Various Written and Oral Reports Collected in Yakutsk/" (in the appendix to Steller's Beschreibung von Kamschatka /Description of Kamchatka/ and those by Steller and Krascheninnikof. Müller (op. cit., p. 18) has the Kuriles living on Kamchatka along the east coast as far as Awatscha and on the west coast as far as the Kompakowa River; he speaks of Bolscherezki Kuriles (p. 21); he regards the inhabitants of Schumschu, who, moreover, he has coming from the north, as Kuriles just like those on Poromuschir (p. 45), etc. To be sure, for the Kurile

2: Schrenck--407 (1854-1856) 1881-1895 RX2 Gilyak
Historical Manchuria AG2
Feudal Japan AB2
Kamchadal RY3

H.M. 101 174 /192/ At the same time, however, he also calls attention to the fact that if in the place in the Rubruquis at which the Taule and Manse peoples are mentioned (1) "Taule" is taken to stand

H.M. [113]

1. Marthe, "Taule et Manse" (Zeitschrift der Gesellschaft für Erdk. 475 ff). The passage concerned in the Rubruquis runs: " "Magister W. told me that he himself had seen messengers of certain peoples who call themselves Taule and Manse, who live on islands where the sea around freezes in winter so that then the Tatars are able to cross over to them" /translated from the Latin/.

for "Caule," that is, Kaoli, meaning Korea, it follows that the Man-dse were found in or near Korea even before Kublai Khan's colonies, to which the Russian sources want to trace back the introduction of this name in the Ussuri region. Along with Marthe, however, we shall naturally leave the final solution of this question to the historians and Sinologists.

F.J. 101 121 It remains for us to discuss the names customary among the Amur peoples for the third of the East Asiatic civilized peoples with whom they come in contact, the Japanese. As is well known, Steller (2) reports that the Kamchadal or Italmen call

K F.J. 101 439 K 192 [113]

2. Beschreibung von dem Lande Kamtschatka /Description of the Kamchatka Region/, pp. 3, 249, 320.

the Japanese "Sühsaman" or "Sühsemen," and they do this, as is expressly noted by him, because the Japanese brought them the first iron needles, whereas up to this time they had made them for themselves out of sable bones; in the Italmen, and in all dialects, the needle is called sühse. Krascheninnikof (3)

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3. "Opisanie zemli Kamchatki /Description

2: Schrenck--408 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Feudal Japan A02
Kamchadal RY3
Goldi RX3
Southeast Siberia RX1

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3. (cont.)
of the Kamchatka Region/" (Poln. sobr. uchen. puteshestvii po Rossii, Vol. II, p. 49).

says the same, but more vaguely and evidently repeating Steller; according to him, however, Italmen needles are supposedly called "schischj," and, accordingly, the Japanese, "Schischaman." The following will show that this explanation is wrong and based on a misunderstanding. Names for the Japanese quite similar to those used by the Kamchadal are used by the Amur peoples, at least those on the island of Sakhalin and along the lower course of the Amur. The Gilyak on the mainland and on the island call them "Ssisam" (4), and the Olcha and Goldi, "Ssissa" (5).[2]

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4. Therefore, when in a handwritten document from 1744 found by Middendorff in the archives of Udskoi Ostrog there is mention of the "Ssysaizy," who are said to have destroyed a vessel in the mouth of the Amur (cf. his Reise in den äuss. Nord. etc., Vol. IV, p. 165), it is undoubtedly the Japanese who are being referred to by their Gilyak name transformed by the Russians. Middendorf himself, by the way, had heard the name "Ssissan" among the Gilyak along the Sea of Okhotsk, but he thought that it referred to the southern Kurile Islands (cf. Bull. de la cl. physico-math. de l'Acad. Imp. des sc., Vol. IV, p. 233; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, p. 615).

[2] [Footnote "(5)" appears on p. 409--Analyst]

/333 cont./

342 The next Paleo-Asiatic people, the Kamchadal, lived
175 through the winter exclusively in earth yurts at the time of Steller and Krascheninnikof. One finds a detailed description by the two travelers and in Steller there is even a plan and a view of the
342 interior (7). Apart from minor details in its interior arrangement
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7. Steller, Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, Frankfort and Leipzig, 1774, p. 212; Krasheninnikov", "Opis. zemli Kamchatki /A Description of Kamchatka/" Poln. sobr. uchen. putesh. po Rossii, izdav. Imp. Akad. Nauk", Vol. II, St. Petersburg, 1819, p. 37).

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/334/ the Kamchadal earth-yurt showed an interesting deviation from the one of the Gilyak in that in it the outer, covered passageway leading to the door became a channel, which, with its interior opening directed toward the hearth in the middle of the yurt, served to produce a strong draft when a fire was made, but afterwards, when the fire had gone out, was closed at its
[417] outer end. According to Steller (1), only children were permitted

1. Op. cit., p. 214.

to crawl in and out of the yurt through this channel (2); the smoke

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2. According to Krascheninnikof (op. cit., p. 40), also women and kojektschutsch or kojachtschitsch (Steller, op. cit. p. 351, note), i.e., men who behaved like women on the other hand, if a man had done it, he would have exposed himself to the derision of all those present. As a consequence of garbling the Kamchadal designation for the outer opening of this channel (schoponatsch), the Russian Cossacks call it shupan.

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/334 cont./

hole directly above the hearth, from which an oblique beam with deep notches led down to the floor of the yurt, served the adults for entering and leaving. As Steller reports (3), on account of

3. Op. cit., pp. 8 and 240.

their earth yurts, the Kamchadal of the Penshini (Okhotsk) Sea were called "Namalau" or "Namalan," i.e., living in subterranean houses, by their northern neighbors, the Reindeer Koryak -- a designation from which Gerland derives the name Namollo for the Eskimo or Juit /Yuit/ -- as they call themselves -- who migrated back from America to the Asiatic coast of the Bering Sea (4).

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4. G. Gerland, "Zur Ethnogr. des äussersten Nordostens von Asien /On the Ethnography of the Extreme Northeastern Part of Asia/" (Zeitschr. der Gesell. für Erdkunde zu Berlin, Vol. XVIII, 1883, p. 221). I am not able to decide whether this derivation is justified, but in any case Gerland has completely misunderstood the above statement by Steller, in that he thinks that the Koryak designate with the first of these names (Namalau) the Kamchadal living along the Kamchatka River, and with the latter (Namalan) the Tungus, likewise because of their earth yurts. According to Steller, these names refer neither to the one nor to the other, but both alike to the Kamchadal (Italmen) along the Sea of Okhotsk (Penshini /Penzhina/). He expressly states about those living along the Kamchatka River that the Koryak call them Jutilitan, but is unable to give any reason for it (p. 8); concerning the Tungus, however -- who, by the way, have no earth yurts at all -- he notes only (p. 240) that they, in spite of their frequent raids extending to the Penshina River even before the arrival of the Russians,

G /353 cont./
352 running under it and therefore is better suited for the feet than
354 for the head. There is another justification for this custom in
513 the winter houses of the Amur peoples. If one lies with his
516 head against the wall, he exposes himself so that the rats,
171 which are exceedingly abundant in these houses and which al-
[136] ways run along the walls, would be constantly running over the
G face. This alone, however, would not make the Gilyak refuse
[184] to allow even a stranger to assume this position on their kang,
[199] if superstition did not demand strict observance of the tradi-
tional custom, and afraid of any violation of it, no matter by
G whom, as misfortune for all the inhabitants of the house.
342 Due to the lack of historical data, it cannot be deter-
171 mined when the Chinese winter-yurt reached the Gilyak on the
Amur and, gradually spreading downstream, supplanting the
earth yurt, reached the Amur-Liman, the coast of the Sea of
G Okhotsk, and the Liman coast of Sakhalin. In the reports of
[195] Pojarkof and Nagiba, who spent the winter among the Gilyak
at the mouth of the Amur and along the Sea of Okhotsk in 1644-
45 and 1652 (3), there are, unfortunately, no hints which would

3. See pp. 216, 219 ff. above.

K permit conclusions about the nature of the Gilyak houses at that
342 time. In the case of another Paleo-Asiatic people, the Kam-
177 chadal, we see the original earth-yurt completely disappear
195 before an imported, foreign type of house construction within
the short space of about 50 years. At the time of Krascheninnikof
and Steller (in the forties of the previous century), all the
Kamchadal still lived in earth yurts of the type described above.
Even in 1779, when Clerke, the successor of Cook on the latter's
third voyage, visited Kamchatka, at least the south of the
peninsula, between Peter-and-Paul's Harbor and Bolscherezk (4).

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4. Tagebuch einer Entdeckungsreise nach der Südsee in den Jahren 1776-1780 unter Anführ. der Capitäne Cook, Clerke, Gore und King, transl. by J.R.Forster, Berlin, 1781, p. 333.

G 343 /358 cont./ merely an approximately square hole which is just big enough so that a person can go through it in a stooped position, and whose cover is a board that fits it exactly, before which a crosspiece of wood is advanced instead of a bolt (3). The interior of the store-

3. An illustration of the front side of such a storehouse, among other things, will be found below on a plate showing a funeral procession of the Gilyak.

house is usually divided by a partition into two sections, which are connected by a door, so that in it, as the accompanying plan indicates, there are eleven separate, larger or smaller wall surfaces, along which the supplies of fish are stacked.

G 342 343 171 /359/ Like the earth yurt, all the pile buildings mentioned above, the summer yurt, the storehouse, etc., are original, peculiarly Gilyak structures which the neighbors of the Gilyak, the Tungusic Amur-peoples, lack, but which recur among many other Paleo-Asiatic tribes. For example, according to K [175] [342] Krascheninnikof's and Steller's descriptions and an illustration given by the latter, the summer dwellings of the Kamchadal are pyramidal huts built on high piles, which are called balagan by the Russians (1). The Eskimo of the American Northwest along

000 K [113]

1. Krasheninnikov", "Opis. zemli Kamchatki" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, St. Petersburg, 1819, p. 37). Steller, Beschreib. von dem Lande Kamtschatka, Frankfort and Leipzig, 1774, p. 215. Steller also gives the dampness of the air and the ground as the compelling reason for the construction of such "airy dwellings" on Kamchatka. This explains why these peculiar dwellings continued to be retained after the earth yurts, as mentioned above, had already been forced out by Russian-type dwellings.

K [132]

K [178] [179]

Ainu A86
Kamchadal RY3

A 304 175 [113]

/419 cont./

3. (cont.)
slovar' /Ainu-Russian Dictionary/, supplement to Uchen. Zap. Imp. Kazansk. Univ. 1875g., p. 33.

A 304 184

Rinsó (1808) (4) already noticed that the women there /420/ tattoo

4. "To-tats ki ko" (Siebold, Nippon, VII, p. 182).

themselves more feebly than those from Jesso and that in general this custom becomes less frequent there as one goes farther inland, that is, farther north from Aniwa. Finally, the same custom prevails among the Ainu of the Kurile Islands, and, indeed, according to Krascheninnikof (1), it extends to both sexes

A [113]

1. Krasheninnikov", "Opisanie zemli Kamchatki" (Polnoe sobranie putesh. po Rossii, Vol. II, St. Petersburg, 1819, p. 258).

there, but the men content themselves with blackening the middle of the lips, while the women tattoo themselves all around the mouth and also on the hands and arms almost up to the elbows.

K 302 [304]

It is very noteworthy that the ancient Italmen on Kamchatka, though surrounded by tribes among whom tattooing was a matter of course, did not themselves adhere to this habit, or bad habit, but only painted themselves white and red, which, before the arrival of the Russians, they practiced very heavily, "like monkeys," according to Steller, but later "much more moderately, in the fashion of the Cossack women" (2).

K [113] [386]

2. Steller, Beschreib. von dem Lande Kamschatka, p. 300. Krascheninnikof, op. cit., p. 68. To paint with white, the Italmen used either decayed wood or a naturally calcined mica which occurs here and there

G 323 171 A 323 [177] A [175] [172] [415] /449 cont./ Mamia Rinsô (4), to be sure, reports about the Ainu of southern Sakhalin that they make earthenware vessels, and, to be sure, of two kinds, the one of about six to seven inches in diameter with ears on two sides, tojes'ju, i.e., earthen pans, the other called kamui'sju, i.e., divine pans, but one cannot fail to recognize the recent Japanese origin of this art. In the seventeenth century, when Vries and his companions discovered Jesso and the nearby Kurile Islands, they saw the inhabitants of them eating from lacquered wooden bowls /450/ and quadrangular troughs (1), and just such

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1. Siebold, Aardr. en volkenkund. toelicht. tot de ontdekk. van Vries /Geographical and Ethnographical Explanations from the Discoveries by Vries/, P. 108.

bowls, but no earthenware vessels, are among the articles that Poljakof found, besides skulls and bones, in old Ainu graves on Sakhalin and presented to our museum. Concerning the ancient G 321 171 Kamchadal, one finds, to be sure, in the report of the Cossack Atlassof published by Witsen (2), the information that they

K 323 415 [113]

2. Noord en Oost Tartarye, ed. of 1705, p. 673.

manufacture for their own use earthenware and wooden vessels, but the former are more than questionable. Steller and K [172] Krascheninnikof saw only wooden vessels among them, and Ditmar (3), while digging on the sites where their yurts had once

K [113]

3. "Reisen und Aufenthalt in Kamschatka in den Jahren 1851-1855 /Travels and Residence in Kamchatka in 1851-1855/" (Beitr. zur Kenntn. des Russ. Reiches, third series, Vol. VII, p. 246).

stood, only once found, among numerous stone tools, a small piece of earthenware, which crumbled in his hands because it had not been fired, or at most only slightly, and which he thought was a train-oil lamp shaped by hand.

4. Op. Cit., P. 184.

Ainu ABC
Kamchadal RY3
Northeast Siberia RY1

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oppression of Japanese domination weighing down upon them and paralyzing the general life of the people.

It is known from the detailed descriptions by Steller (2) and

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2. Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, pp. 132 ff, 370 ff.

Krascheninnikof that the Italmen on Kamchatka since time immemorial have used dogs for traveling, for which they selected and trained the largest and strongest of them and built sleds of a peculiar form and construction. Like the Gilyak sleds, the Kamchadal sleds, too, were characterized by their extreme lightness, flexibility, and durability; /488/ but whereas the former are shallow and low, the latter had a relatively high-placed and deep sled-basket, on which the dog-driver usually sat side ways and only at times astride. Later the Russians in Kamchatka adopted this type of sled and have them even today (1). Besides them,

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1. Several sleds of this type brought from Kamchatka in the previous century have been preserved in the Anthropological-ethnographic Museum of the Academy.

however, they were also, even in Steller's time, and especially for the transportation of heavier loads, using the above-mentioned long and broad-soled dog-sleds or narten (2) such as are also

2. Steller (op. cit., p. 370) calls them "narden."

customary elsewhere in Siberia. They may therefore have already been familiar with them before their arrival in Kamchatka. There is no reason to assume with Matjuschkin (3) that the Russians first

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3. Vrangel', Putesh. po siev. ber. Sibiri i po Ledov. moriu, Part II, p. 110, footnote *.